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A SERMON,

PREACHED BY THE

Rev. EDWARD BOTWOOD,

RECTOR OF S. MARY'S,

IN

S. Paul's Church, Harbor Grace, on All Saints' Day, 1878.

AT THE

ORDINATION

OF THE

**Rev. JOHN HEWITT, to the Priesthood, and
HENRY C. H. JOHNSON, Esq.,
to the Diaconate,**

BY THE

Right Rev. LLEWELLYN JONES, D. D.

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II TIM. i. 6.

"I PUT THEE IN REMEMBRANCE THAT THOU STIR UP THE GIFT OF GOD, WHICH IS IN THEE BY THE PUTTING ON OF MY HANDS."

The meaning of the term "Gift of God" is seen in other parts of the Word, and especially in the Acts of the Apostles, where we find the Apostles Peter and John following Philip, a Deacon, into Samaria, to confer the gift of the Holy Ghost upon those whom he had baptized in the name of the Lord Jesus. Although Philip had been duly ordained by the Apostles, he evidently had no power to lay hands upon others, whether in Confirmation, or in Ordination; else why this journey of the Apostles?

On their arrival, they "prayed for them, that they might receive the Holy Ghost." Observe, that the first official act of the Apostles in Samaria was that of prayer; the petition being, that the baptized converts might receive the Holy Ghost. "As yet he was fallen upon none of them." "They had indeed received the seed, or principle, of life, but needed still to be confirmed and established in the possession of it, being as yet only Babes in Christ."* Special prominence belongs to that important word "He." "As yet *He* was fallen upon none of them." He, One of the Three Divine Persons of the thrice Holy God; He of whom Jesus spake, shortly before His Cross and Passion, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth. He dwelleth with you, and shall be *in* you." Again, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall *teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*"

And having prayed that this Divine Person might be given to the Converts, the Apostles, holding among the

* Trower.

“first principles of the Oracles of God,”* or “the principles of the doctrine of Christ,” “the doctrine of Baptism *and* of Laying on of Hands,”† administered, as it is still administered in the Church, the Rite of Confirmation. Guided by Apostolic practice, and by Christian antiquity, “she regards,” as one has well said, “the laying on of hands by one in the highest order of the Ministry, as the channel for the conveyance to sincere believers of a special grace, by which the principle of Divine life in their souls may be strengthened and confirmed, its spiritual powers increased, in order that they might fight a good fight against the World, the Flesh, and the Devil. The office of administering that Rite is still reserved to those who are successors of the Apostles, as the Chief Rulers and Shepherds of the Church; and the laying on of hands, and prayer, are the solemn and affecting signs which are still practised.”‡

“*Then laid they their hands on them, and they received the Holy Ghost.*” Here we may affirm, that the terms, “the Gift of God,” and “the Holy Ghost,” are one and the same in meaning, part of the proof lying in what took place immediately after the Confirmation of the Samaritans. “When Simon saw that through laying on of the Apostles’ hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.” Hitherto, no mention of “the Gift of God” has been made, and there is therefore yet just such a gap between this term and the other as we could have desired, because the absence of all previous mention of “the Gift of God” supports our affirmation, when S. Peter uses it for the only term employed. “Thy money perish with thee, because thou hast thought that *the Gift of God* may be purchased with money.” The two terms, then, are interchangeable; “the Gift of God” being the same with “the Holy Ghost,” and “the Holy Ghost” the same with “the Gift of God.” And hence we perceive what that “Gift of God” was, which Timothy received by the laying on of the Apostle’s hands.

The last object on earth, upon which the eyes of the ascending Saviour rested, was the then distant one of a small group of eleven men, standing gazing up after Him into the heavens, and upon whom a blessing was even then descending from His still uplifted hands. These were His own

* Heb. v. 12. † Heb. vi. 1, 2. ‡ Trower.

Apostles, the Ministry of His Church, the Rulers of His Kingdom upon Earth, of whom there should have been twelve : but one was not, for he, a traitor to His Lord and His cause, had gone to his own place, leaving a history which can neither be expunged, nor robbed of its awful warnings to Christian Ministers and people.

With the Eleven, as also with His people generally, the Lord's capacious heart was overflowing full of sympathy, the old sympathy which He had manifested with them all along, as "Jesus Christ, the same yesterday, to-day, and for ever." "Having loved His own, He loved them unto the end;" and as His sympathy was the issue of His great love wherewith He loved them, it partook of its character for depth and continuance. It was a loving-sympathy, going up with Him for ever into the highest Heaven, and yet flowing down freely, and freely to descend continually, in copious streams, upon His Church militant here in Earth, strengthening her for her conflict with the Kingdom of Darkness, soothing, comforting her.

Not as when we, through some too-promising vista, take in the distant view, and find the hills shutting out the very places which we mostly wish to see; but clearly and fully, did the Omniscient eye of her Lord foresee the trials, both near and far off, through which her path lay. All the appalling agencies which would be brought against her by the enemies of His Cross, He foresaw, even to the end of the world. He saw her every struggle for righteousness' sake,—every torture, pang, shame, and agony, which she would endure in her persistent adherence to him as her Lord. But for every trial He had a stream of loving-sympathy. And from Him who is a very present help in trouble, there comes down one such stream, even while He ascends, upon his chosen Eleven, as they, in sorrow of heart, stand gazing up into Heaven: it flows in blessings from hands and eyes, from heart and mouth, till the cloud receives Him out of their sight. And then, to these Eleven, there come on the instant two from Him,—two Angels of Light, to comfort them with the glad assurance of His return. Two beauteous Messengers come straight from the ascended Lord God of Hosts, to these poor, humble men, whom the world, and even His own people, hate and despise, and whom they will denounce, excommunicate, martyr: and they come to speak *to them* of the return of that same Lord before whom all Angels bow in Heaven,—of Him whose

love had kept Him here below, for fully forty days after His Resurrection, that he might instruct His own in the things pertaining to His Kingdom, His Church, on Earth.

Ah! who would not spurn the favour even of princes for such a visit as that of two Angels from Heaven, talking with him about the coming to *him* of the Lord God of Sabaoth? And yet, what would be the visit of ten thousand times ten thousand Angels, even on such an errand as that, as compared with the coming itself of their Holy Lord? Who would not prefer the service of Christ, with all its trials and hardships, its dangers and wants, its hunger, thirst, and nakedness, yea, even its cruel martyrdoms, to any other service known to man, however honourable, agreeable, profitable? Who would not rather be His Minister, than the Monarch of the entire world?

Of what He said to His own during those forty days, respecting His Kingdom, its nature, its government, its aims, and its prospects, the Scriptures are remarkably silent. What book, indeed, could have contained all His discourses and revelations? But this silence is highly instructive. It is the silence of Scripture, which is always significant, always appealing to thought. In this case, it suggests the idea of the Apostles being the repository of Ecclesiastical Polity instituted by the Divine Head of the Church; and calls up both His *injunction* to them, "Teaching them *to observe whatsoever I command you*," and also His *gracious promise* of support and guidance, "And, lo, I am with you *always*, even unto the end of the world." To us, this silence has a voice, which says, "Whatsoever *they* bid you observe, that observe, and do." We learn from it, that we are to look for the polity of His Church revealing itself, as occasion demands, in the acts of His Apostles, her appointed, instructed, and inspired Overseers. All, therefore, that they did, after His Ascension, was, we are assured, in the fullest, possible accordance with their Lord's instructions, and also, after Pentecost, with the inspiring motions of His Holy Spirit.

What course they took for enlarging their numbers, we shall presently see: but first, let us observe, that "They went forth, and preached everywhere, *the Lord working with them*, and confirming the Word with signs following." Instructed by their Lord before His Ascension, these men knew their Master's business, and did it; and, after Pentecost, the Holy Spirit of the Master *dwelt in them*, bringing

to their remembrance *all* that He had told them; and it is more than probable, that He had told them all that was essential to the good government and extension of His Church.

The Apostles, having *worshipped* Jesus, have returned to Jerusalem "with great joy." This copious happiness is in despite of all that He has ever told them about their fiery ordeal as His Ambassadors. They have a gladsome set-off against it, including, first, His own Divine Commission to be His witnesses to the World, teaching its nations His Gospel, and "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;" and, secondly, His two-fold promise. He who had said to them, "All power is given unto Me in Heaven and in Earth," had promised them two transcendent gifts,—power from on high, and His own abiding presence—the presence of the Almighty, and the power of His Holy Spirit. These, then, are the cause of their great joy,—their Lord's Commission, His two-fold promise, and the assurance of His return. In this great joy, *they wait* at Jerusalem. For what? Not for the Commission, because they have it: but for the fulfilment of at least a portion of the promise. They wait for the descent upon them of power from on High—for the Gift of God, the Holy Ghost. They have a Baptism to be baptized with: "Ye shall be baptized with the Holy Ghost, not many days hence." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Of their sacred Commission, that Baptism would be the seal and the force; and they were filled with *great joy* at the certainty of its completion.

And here let us meditate a little. There were many Disciples in the Infant-Church at this time, good Christians and true, whose life was not dear unto them, so that they might cling to Christ and His Cross: but if their number had been increased a thousand-fold, and they had all been commissioned, and sent forth among the nations of the world, it might still have been asked, "What are they among so many?" And yet, amazing truth! Jesus commissions only His eleven Apostles! All the rest could, and would indeed, work for Him, in their own Order, in His wide Vineyard: but the Eleven alone received His Commission, as His authorized Ambassadors to the nations of the Earth. The

nucleus of His permanent Ministry, others would be added by the laying on of their hands, and of the hands of their successors, until the kingdoms of this world should become the kingdoms of our Lord and of His Christ. And one, the Lord would Himself add by a call from Heaven. And is it too much to aver, that He Himself, notwithstanding the employment of human agency, would regulate all accessions?

This emphasis on the fact of the Commission having been originally given only to the Eleven, out of all the Christians then existing, and of its having been thus delivered and sealed by Christ Himself, is not vain. Weighty truths depend upon it. It, for example, without the aid of other arguments, settles the question as to whether women may preach in places of worship, as some presume to do: and whether any member, or combination of members, of Christ's Church, may, either after some fashion of their own, or by copying the mode of the Apostles, make ministers from among and for themselves, to the creating of schism in the Body, and to the erecting of various and conflicting standards of polity and doctrine. The exclusiveness of the Commission insists on its exercise and extension by the sole agency of those to whom it was given in perpetuity; and the more especially, as the promise is to *them*, even unto the end of the world. Evidently, only those whom the Commission and promise cover, can lawfully ordain; and they clearly do not relate to any one whose connection with the Apostles cannot be traced up. If it were argued, that the Commission did not extend beyond the Apostles, of what value, in that case, would be the promise to *them*, as continuing to the end of the world? Inseparably yoked together, Commission and promise must expire together; and this, at the end of the world. The world has outlived the Apostles. They are all dead. And yet the promise of Jesus when He commissioned them was, "And, lo, I am with *you* alway, even unto the *end* of the world." He knew these men would die before the end of the world, even before it was much older; and yet He said to them, "I am with *you* alway, even unto the end of the world!"

Is it not therefore self-evident, that there was in the infinite mind of the all-wise Head of the Church, a line connecting *them*, His Apostles, without break or foreign accretion, with the end of the world,—a line of men having the same relationship to Him and to each other, holding the same Commission, and exercising it in the same way, and

for the same purpose, with those to whom He said, "Go ye into all the world, and preach the Gospel to every creature; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: and, lo, I am with *you* alway, even unto the end of the world?"

The whole Church of England in Newfoundland has recently twice declared her adherence to this ancient doctrine, in open Synod of her Clergy and Lay Representatives, when she, on each occasion, virtually exercised the power to elect a Chief Pastor, as a part of that line, but yet referred the making him of it, to the successors of the Apostles. Not a single voice said, not a single mind even thought, that we could ourselves consecrate him to his high Office, or give him his sacred commission. And the whole Catholic Church is, and has ever been, of her mind, in this matter, teaching that no man who is not of the Apostolic line, can ordain men to any Office in the Ministry of Christ's Church; that only her Bishops, assisted in the case of Priests by the Presbytery, can perform the laying on of hands. This part of the Polity of the Church has descended to us from the Apostles, and will go on descending even unto the end of the world.

Whilst the Apostles were waiting for the promise of the Father, they spoke of one who "was numbered with them, and had obtained part of this Ministry;" and, of the Disciples present who had been with them from the preaching of John to the resurrection of Christ, they chose two, solemnly beseeching God "to show whether of the two He had chosen, that he might take part of this Ministry and Apostleship, from which Judas by transgression fell." "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles." And now Matthias is an Apostle; not merely a Presbyter, but an Apostle. He is in the room of Judas, who was one of the Twelve, and consequently there are now twelve Apostles again, and they all wait for the promise of the Father. And since S. Peter then spoke so positively, "One *MUST be ordained* to be a witness with us of His resurrection;" is it wholly beyond the region of probability that, during those forty days, the Lord had directed the place of Judas to be filled up in this manner, time, and place?

At Pentecost, the Twelve *received* the promise of the Father, being baptized with the Holy Ghost. "There appeared unto them cloven tongues, like as of fire, and it sat upon

each of them : and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Once for all, the Gift of God *sat visibly* upon them, foreshadowing the laying on of hands : thenceforth It would be seen no more, though It would be equally present. Silently, and unseen, perhaps even unfelt at the moment, It would go at once into the soul, on the laying on of the Apostles' hands. Thither It went at Pentecost, for "They were *all filled* with the Holy Ghost." And as surely as the Apostles thus received visibly the power from on high for which they had been waiting : so surely will every one, upon whose head the lawful hands are laid with prayer, and who is himself waiting prayerfully, and in faith, for the Gift of God, receive power from on high, though it come invisibly, silently.

And now the Twelve are at work, fulfilling their Commission. And since they are *filled* with the Holy Ghost, and fully instructed in all things relating to Christ's Church, it is manifest that their acts are right, and should therefore be followed in all possible particulars, and in all ages, to the end of the world. But what a sight ! Twelve men in this wide, wicked world, with a commission to win it over to Christ and Righteousness ! How small the means, to so vast an end ! But their sufficiency is of Him who twice fed thousands in the wilderness, with only a few loaves and a few small fishes, and had, on each occasion, many baskets of fragments left. It lies in the Gift of God within them.

Having now arrived at that point in the Church's history, in which the necessity of additional Ministers appears, let us ask, In whom lies the power to enlarge the Ministerial Forces ? Is it in every member of the Church ? Or is it only in every pious, faithful servant of Christ, or in some combination of them ? Or is it in those only, who have been believers ever since the days of the Baptist ? *Is it not solely in the Apostles ?* So exclusively is it in them, that no one else presumes to exercise it, claims to have it, or even thinks he has it. The whole Church knows that only the Twelve hold the Commission to ordain, and that the promise of Christ's perpetual presence in this matter is to them and their successors alone. We, however, have now the happiness of adding to the twelve Apostles the honoured name of S. Paul.

And their manner of increasing the Ministry is plain and simple. They ordain. And what they do, is, we say, abso-

lutely right; and should, we again affirm, be followed even unto the end of the world. Taught by the Lord Himself, and filled with His Spirit, they know precisely what to do, and how, and when, and where, to do it. All their official acts are in strict harmony with their Master's gracious teaching, and with the motions of His Holy Spirit. In following them, we do well. And they not only hold "the doctrine of laying on of hands," but they preach it, practise it. Used under the Old Dispensation,* at the Ordination of both Priest and Levite, and also in cases of promotion to a high dignity, the Apostles, under the New Dispensation,† do the same act, both in Confirmation and in Ordination, as a symbol of the communication of the Spirit.

As early as the year of our Lord, 33, the Twelve, note this, *the Twelve* call the multitude of the Disciples together, and charge them with *the looking out*, not with the ordination, of seven men of their number, to serve as Deacons. This done, what follows? The chosen men must be ordained! But by whom? By the Disciples who chose them? Not so, but by those who hold the Commission to ordain. All that the Disciples have now to do, is, to set the Candidates before the Apostles, and to join in the prayers. So we read, "Whom they set before the Apostles, and when *they* had prayed, *they laid their hands on them.*"

Moreover, we know that Paul and Barnabas *ordained Elders*, i.e., Presbyters or Priests, in every Church, with prayer and fasting. It was to the Elders of the Church at Ephesus, for whom he had sent to Miletus, that S. Paul gave that affecting *Charge*, in which he spoke of bonds and afflictions abiding him, and said, "Take heed therefore unto yourselves, and to all the flock, over the which *the Holy Ghost* hath made you Overseers, to feed the Church of God, which He hath purchased with His own blood."

The effect of this laying on of hands is seen also in the case of Timothy, the first Bishop of the Church at Ephesus. The Gift of God came through the laying on of hands. "I put thee in remembrance that thou stir up *the Gift of God, which is in thee by the putting on of my hands.*" In this instance, there was no sound from Heaven, as of a rushing, mighty wind; there were no cloven tongues, like as of fire, visible on Timothy's head, to indicate the presence of the Holy Ghost; but He, that Divine Person, was nevertheless

* Ex. XXIX. 10. Num. VIII. 10; XXVII. 18. Deut. XXXIV. 9.

† Acts VIII. 17; XIX. 6. Heb. VI. 2.

as really and truly, though invisibly, present, and in the soul of Timothy, as He had been visibly present, and in the souls of the Twelve, at Pentecost. For this, the Apostle avouches. He indeed saw not the Gift, but yet he knew It was there. He knew that the laying on of his hands would be followed by the descent of the Holy Ghost. He knew, too, that He was in Timothy, by the signs given, and also by the teaching of the same Spirit within himself. And therefore he could boldly say, "The Gift of God which *is* in thee, by the putting on of my hands."

And thus our text condemns the opinion of some ill-informed minds, that Ordination is nothing, or, at best, but an empty form; and that *an inward call from God is everything*. Such a call is indeed essential, so essential that the Church closely questions Candidates about it, before the imposition of hands; *but it is not everything*. Had not Timothy received such a call? And yet, he was solemnly ordained, with prayer and fasting! The Gift of God was in him, *not because He had been called; but because the authorized hands had been put upon him*. So says the Apostle, who was himself filled with the Spirit, and spoke by His inspiration. *Nor was He in Timothy, because He was in Paul; but because Paul, an Apostle, had ordained him*.

Behold, then, my brethren of the Laity, the essential importance to you, as a Church, of the Ordination of your Clergy; and the expediency of having it performed by lawful hands!

Behold its vast importance to you also, my brethren who are now ready for the laying on of hands; and the paramount necessity of your having the proper hands put upon your heads! When they are laid upon you, expect in your waiting, prayerful souls, "the Gift of God." The text gives you this assurance. But with it, you have also an exhortation to stir up "the Gift of God." The extraordinary influence of the Spirit, manifesting itself in tongues and miracles, may not be yours: but a deep and personal effect will certainly take place. The Gift of God will make an impression. And in order to keep It alive, you must constantly renew Its remembrance, and not allow the gifts entrusted to you to slumber. Give yourselves to your holy Calling, heart and head, soul and body, living wholly in it, and for it; and watching over yourselves, as well as over your flocks. See how, in the text, the Apostle compares the Gift of God to a fire, capable both of increase and decrease!

He does this, too, elsewhere, when he says, "Quench not the Spirit."

We may not at all infer from the text, that Timothy was not *fervent* in Spirit. The Holy Fire was most certainly in him, and burning brightly; but it should ever blaze forth, in a yet brighter flame, never satisfying himself. The figure implies a continual growth in Grace, and the need of his own watchful, prayerful diligence to that end. He was *to keep on* stirring up the Holy Fire. In the main, the exhortation is this, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

It says to every Minister, Increase the Fire, whatever its intensity. The Church's necessities, and thine own, require that thou stir it up. And the experience of all Clergymen; the vastness of the field, and the difficulty of working it thoroughly; the hardships and wants to be endured; the persistency with which the enemy sows his tares in every part; and the value of every soul;—all say, "Stir up the Gift of God which is in *thee*." In it, is thy sufficiency, which is proportionate to thy attention to it. Wherefore stir it up as diligently, as if thy success depended wholly on thy doing it: and yet, trust in the Gift of God, as entirely as if He Himself did all. In other words, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will, and to do, of His good pleasure."

The *Agencies to be employed*, will suggest themselves; and it is apparent enough, that the exhortation implies their certain success, God never setting us upon an impossible task.

Among the *Inducements to our diligence* herein, we may instance, the *inward, exquisite satisfaction* of industrious workmen, as opposed to the insatiate longings of idlers: the *continual presence and ample grace* of our Divine Master, who ever loves and blesses those who are "diligent in business, fervent in spirit, serving the Lord,"—of Him who, hating both the placing of His talent in a napkin, and also every inadequate use of it, requires His own with usury: the *certainly, too, of the success of faithful effort*, it being so, that God's Word cannot return to Him void, but must accomplish that whereunto He sent it: and, lastly, a *sure reward*: "Be thou faithful unto death, and I will give thee a crown of life." "*His servants shall serve Him: and they*

shall see His face ; and His Name shall be in their foreheads."

On a tomb-stone in our Cemetery at St. John's, are, as you know, these latter words, referring to a most exemplary Clergyman, whose holy zeal and ardent love carried him, delicate as his frame was, through twelve years of labours and hardships, and of amazing self-denial, in Labrador ; and this, not only without a murmur, but also in gladness of heart. A man, he, whose mantle I should esteem a great blessing ; a man, whose every act of every hour was the stirring up of the Gift of God which was in him by the laying on of hands. As yours might prove to be, his reward was small in *one* sense ; but who shall estimate it now in *any* sense ? Whoever shuts up against himself all the avenues to wealth, can expect but little here below ; but, if he do it for Christ and His Church's sake, he may rest assured of a rich reward. Both here, and in Heaven, he will be enriched with his Lord's unsearchable riches. Like him, whom our dear, departed Bishop* called "*Good Mr. Hutchinson,*" and like multitudes of other faithful labourers, you might often be found toiling in rowing, the wind contrary, and the sea rough ; I mean, your Office might often be found trying you hard : but if, like him, and like that saintly Bishop, who are now both together in the Church triumphant, you stir up the Gift of God, His grace will ever be so sufficient for you, that you shall be able to say, "I can do all things through Christ which strengtheneth me." Believe it, my brethren, that the greater your trials, the greater will be your need diligently to stir up the Gift of God. The servant can have no trials like his Master's ; nor any that His loving-sympathy and grace, which manifest themselves as we stir up the Gift of God, cannot alleviate and bless to him. Believe it, that to all those who stir up the Gift of God, there is a sure connection between the Cross and the Crown ; and that every faithful follower of his Lord may say in every condition of life, in every time and place, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

To the Laity, S. Paul says, "*Brethren, pray for us.*" This do, my brethren, both for those whom you will see ordained to-day, and also for all Christ's Ministers everywhere. They need your *private* prayers, as well as those which the

* Bishop Feild.

Church puts into your mouth everytime you meet together for public Worship, Nor forget, I pray you, *your high privilege and duty towards them, in the matter of maintenance.* "Do ye not know, that they who minister about holy things, live of the sacrifice ; and they who wait at the Altar are partakers with the Altar ? *Even so hath THE LORD also ORDAINED, that they who preach the Gospel should live of the Gospel.*" He that soweth little, shall reap little ; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for *God loveth a cheerful giver.*"

And may God give you grace to yield yourselves to that soul-stirring entreaty of the Apostle, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to *esteem them very highly in love for their work's sake.* AND BE AT PEACE AMONG YOURSELVES."

WILLIAM BAX
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